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MIND AND BODY.

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MIND AND BODY

A METAPHYSICAL TREATISE

BY

JEAN MORRISEY

"Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world."

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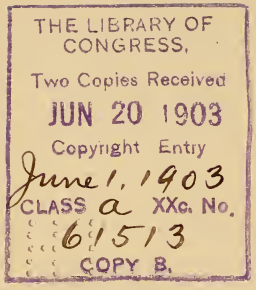

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CONTENTS.

	PAGE
PREFACE	5
THE FAILURE OF OLD REMEDIES	7
THE FINITE MIND AND THE BODY	14
A PRACTICAL REMEDY	25
INTERLOCUTORY	31
THE HIGHER LIFE	35
SUGGESTIONS FOR DAILY PRACTICE	49
SOME HELPFUL HINTS	62
SELECTED POEMS	71

PREFACE.

"The greatest good any man can do is to inspire a love for the higher life in the mind of another."

The purpose of this little volume is two-fold. While furnishing a ready remedy for a very prevalent affliction, it is the aim of the author, through it, to attract the attention of many to the "higher life," and the great possibilities almost within easy reach, who would refuse any attention whatever to metaphysics did they not offer ready relief to some physical affliction, without moral requirement. There are thousands who are satisfied that the mind *somewhat* controls the body, who are not capable of comprehending or would not try to comprehend the significance of mind in its most general sense. Having, however, been led to some understanding of the relation of mind to body, their interest in the subject may thus be awakened, and may lead them to a study of the higher qualities of the mind, and of its relation to mankind, both in general

and particular. Of course the application of mind as herein directed for the relief of a peculiar affliction is not supposed by the author to be scientific, for he holds that nothing can be truly scientific short of perfection, and that perfection can not be thought of in connection with the finite mind. However, in this instance, it will serve a present purpose until the higher mind is attained to, just as once did methods now obsolete, in the outer world, until more improved ones were conceived and brought into use.

"Progress is the law of life.
Man is not man as yet."

With this idea in mind, and without any attempt at literary effect, the author offers the book as a morsel of the one great Truth.

MIND AND BODY.

CHAPTER I.

THE FAILURE OF OLD REMEDIES.

Constipation is one of the most dreadful scourges of the age. It has caused more annoyance, suffering and general ill health than probably any other disease that flesh is heir to. The victim of this distressing affliction is seldom at peace with either himself or the world about him, and mentally and physically, he is each day wearing away. The reason is not difficult to understand. The body, like to a machine most intricate and delicate in its construction, if allowed to clog at any point, can no more perform its functions properly than can the clogged machine, and as a result, not only one part of the body is incapacitated, but the whole body. For this reason, a constipated person is exhausting strength and vitality daily in endeavoring to keep the human ma-

chine in action, and in correspondence with its environment. The natural result is a general collapse of the whole system in time. This is preceded by a sallow complexion, premature wrinkles, gray and scanty hair, and, what is worse than all, an almost constant ill-temper. Thousands of different prescriptions have been furnished by the medical profession for relief, while drug stores every day deal out all sorts of pills and pellets, but in vain. The affliction today is more pronounced than ever, and it will continue its ravages so long as the remedy is sought from without.

My purpose in this is to unfold a new and entirely different remedy from those which have been generally resorted to, a remedy which every person unconsciously possesses, and which is certain in its effects if faithfully applied.

Before proceeding to do so, however, I wish to direct attention to something that the world is just beginning to awaken to, for in a brief discussion of this "something" I hope to make my readers behold a truth, and thereby readily understand why the remedy

here offered should and will meet their requirements. The general faith in medicine has been of a blind sort, and the afflicted have been ready to swallow almost anything which the doctors prescribed, or which somebody advertised, with no questions asked. Blind faith may sometimes lead us over stubborn places, but faith through understanding makes advance easy and certain.

Health has been the one thing most sought for in all ages, and the one thing oftenest sought for in vain. The clammy hand of disease holds the human family as firmly in its grasp today as it ever did, and without respect to person or position, drags the rich and the poor, the high and the lowly, alike to untimely graves. Science has explored the heavens and mapped out the stellar system, measured the distance to the sun, and moon, and plannets, traced the course of the latter, and on the earth below has been the hand that has beckoned on the march of civilization with its wonderful achievements. But that little atom of dust, that intricate piece of earthy mechanism, known as the human body, has ever defied

science to ferret out the mystery of its existence and the problem of its perfection.

From the days of Pythagoras to Hippocrates, and from Hippocrates to the present time, medicine and the art of healing have been studied and tested, and made the subjects of experiment, but with what slight success, conditions now bare to our eyes give only too touching evidence. In surgery there has been marked advancement, but in medicine and the discovery of disease germs, there have been no appreciable results. Not only have the old types of disease continued their ravages, but new ones have been developed, baffling, confusing and confounding more than ever those who have in *materia medica* sought the mastery of human ills.

And in spite of all this it is a fact that the medical profession has little patience with those who radically differ with it or dare to question the wisdom of its investigations. Indeed, so pronounced and often unreasonable is its attitude in this respect, that one might be forgiven for believing it had prejudices it was not willing to sacrifice, even in the inter-

ests of science and suffering humanity. The class known as mental scientists and metaphysicians it scorns as made up of cranks and evil doers who should be eliminated from the field of practice without either hearing or argument.

Nevertheless, until the eye of science is turned in another direction, for the cause of bodily affliction, conditions can never improve, and they must continue to grow ever more aggravating.

For a long time the theory of spontaneous generation, or life springing from dead matter, was accepted by physiologists; but the fallacy of such a theory has been exposed by the results of deeper thought and investigation. Life causation is as deep a mystery to natural philosophy as it ever was. So is disease causation to *materia medica,* and the latter, like the former, will in the end be obliged to give up a long cherished delusion.

When philosophy took to seeking in the midst of death for the problem of life, it was driven into desperate straits, and showed how dense was its materiality. What we

need to do is to turn our thoughts from matter to mind, and begin studying from a new basis. And this scientists are now beginning to do. Mankind is awakening to a new old truth. The dawn of another day is at hand, after a long night in the shadow of materiality. Golden beams of truth are kissing the hilltops again, and trumpet notes of morn are arousing the tired dreamers to a reign of health and rest. Belief in the power of matter is fading, and understanding of the power of mind over all things material is growing.

It is the relation of mind to body and the supremacy of mind over matter to which I wish to call your attention. To deal with the subject fully, however, would require an extensive treatise on metaphysics, for one point calls forth another, and before a thorough discussion of all the points involved could illustrate fully their relation to each other, a large volume would be written. As there are already many excellent works upon the subject, and as this little book is meant more as a help than a study, I will aim here to merely impress upon my readers certain truths, by

brief reference to facts so palpably evident in their relation to the case, that even those who are dullest of comprehension must easily see and understand.

CHAPTER II.

THE FINITE MIND AND THE BODY.

"For of the soule the bodie forme doth take;
For soule is forme, and doth the bodie make."

The rule of the finite mind is a law of the flesh, acting upon and influencing the body. The body, in reality, never suffers; it is this finite mind, so closely related to the body that we cannot distinguish its individuality, which is the source of appetite, pleasure, pain and all the passions. Even the medical profession now faintly admits that the mind somewhat affects the body. It would be fatal to its practice to make this affirmation clear and strong; but in this small concession already made, it has virtually destroyed its former foundation of reasoning; for if the mind affects the body, the body cannot affect the mind. In the order of creation there are no conflicting laws, and man is a part of creation. To believe that the mind controls the body in one instance and that the body controls the mind in another, is

so utterly unscientific as to be unreasonable to any thinking person.

The mind is the man, and in the degree that mind expands and awakens to higher consciousness, the ills and appetites of the flesh diminish. The finite mind, or law of the flesh, is in this way outgrown, and that which is termed the higher mind, or higher self, rules. When a person attains to this plane, he is conscious of his existence independently of the body, and the latter henceforth has little significance to him.

But I will confine myself in these first pages to the finite mind or physical mind, or mortal mind, which terms all have the same meaning, and leave discussion of the higher mind or self entirely to the later chapters of the book.

A question that now naturally presents itself is: In what manner does mind act upon and influence the body?

Mind acts through the agency of thought. Thoughts are creatures of the mind. The mind is the source of thought force, and the cranium is the seat of central power, from which the body, as a whole, is governed, and directed,

with the aid of the brain and the nervous system. The brain cannot act without thought, any more than can a telegraph instrument work without an operator; and as messages sent out from this instrument over a system of wires spring from a source independent of the instrument, so do thoughts sent out over the nervous system spring from a source independent of the brain.

As an illustration:

Washington, D. C., is the seat of our government. From there dispatches, messages, etc., are sent to all parts of the country directing governmental affairs. These messages are sent through the aid of conveniences, the telegraph, mail service, etc., created because of the demand for them, and extending throughout the country; and they are more or less active according to the degree or extent of business being transacted over them. Suspension or disorder at Washington means suspension or disorder throughout the national possessions.

So it is with man or mind. He is the government, the power behind the throne; the body his possession, but, in a higher sense, a

means to an end of mind's attainment. Nerves from all parts of the body center at the brain, which receives thoughts or messages, and transmits them over the nervous system to different parts of the body as directed by mind. The inner parts of the body, however, such as the digestive organs, heart, lungs, etc., perform their several functions through the direction of what is termed the sub-conscious mind. This sub-conscious mind is that which acts through force of habit. For instance, a pianist does not consciously direct his fingers to the various keys in producing harmony; they go under direction of a sub-consciousness, which, in turn, means stored-up consciousness. It would be awkward for a pianist to attempt to consciously direct his fingers always to the proper keys, just as it would be awkward for a person to attempt habitually to consciously direct food to the mouth.

To claim that the body controls the mind is like saying that a government is controlled by its possessions, its telegraph system, railroads, currency, etc. The latter are merely conveniences of the government, or the people,

and their utility value is increased and improved as necessity demands, and intelligence awakens sufficiently to meet the demand.

The body's complexity, delicacy and general form of convenience, as suited to our time, are the result of the demand for better service from it, following awakening intelligence as to surrounding conditions and higher possibilities. Just as wireless telegraphy is now displacing the older and more material system, so will a much higher consciousness upon the part of man render unnecessary his nervous system, the whole material expression, or means to an end, in time disappearing. In other words, the body having served its purpose, its usefulness being outgrown, and no longer needed by the mind to assist the latter to higher attainment, it is laid aside, just as are other forms and conveniences in the world about us, upon the advent of more improved ones.

When the relation of mind to body is understood, it will be seen how reasonable is telepathy, and how certain is it to be practically effective in the very near future. As our

nerves or sensibilities become finer, they become more impressionable to thought force, and other people's thoughts affect us as well as our own. The atmosphere is a great ocean of thought waves, and these waves are more or less outwardly expressed in the degree that they are first inwardly received by individuals, and they can be so received only through the nervous system. I doubt if there is any one who will read these pages who has not felt at some time or other the influence of another's thoughts.

This explains the success of metaphysicians in the treatment of disease; and under the circumstances it must be very plain that mental treatment is the only scientific method of healing bodily afflictions. This treatment is always most effective when the patient is in a receptive state, that is, when he is in absolute peace of mind, and his nervous system is free from the influence of his own thoughts, thereby allowing the healer complete control.

This also accounts for the frequent epidemics of one sort or another, and as well the crazes, fads and fashions that are ever swaying

mankind and womankind.

As an illustration of how thought indirectly affects the body, let us take, for instance, the foreigner who emigrates to America. The climate of our northern states is much the same as that of Norway, yet we find that the average Norwegian, in the course of a few years, especially among those who take up their residence in the cities, is so entirely changed in appearance that it would scarcely be too much to say that all that remains of his former self is his name. This is also true of the average farmer boy; a few years in the city makes him over into a new person. It must be readily seen that neither climatic conditions nor brain lobes have anything to do in this transformation. The climate is the same, and what could move the brain lobes to such strange issues all at once?

It is thought which makes active the brain and not the brain which produces thoughts. This change in the Norwegian and in the farmer boy is first accounted for through change of environment. They come among a different class of people, and experience changed condi-

tions. The order is so wholly new to them that they take on impressions rapidly, and these impressions express themselves outwardly in the person and manners of the subject. Among the Slavs, Italians and Hungarians, and in fact, any of the so-called peasantry of the Latin countries, who emigrate to America, there is little or no change in outward expression for the reason that they are a class who do little thinking, take on few impressions, and take no interest in our advanced ideas.

As another illustration: Let us take, for instance, a man of intelligence, refinement and financial standing. He suffers, let us say, the loss of an only son, and shortly after, death again claims his only daughter. The blow is an hard one, and to his friends he seems hardly his former self. Later, financial difficulties beset him, and those of his class, who once cherished his company, now pass him by with scarcely a word. The relentless hand of adversity seems to be pressing down on him harder and harder, and he broods continually over his losses. As in a thous-

and instances, one or more of which we all can recall, his life mate is stricken down, and his last remnant of property is swallowed up by creditors. Some morning later, while looking over the daily paper, we read how a man was found wandering aimlessly about the streets, and was taken into custody by an officer. He labors under such and such an hallucination, the paper states, and will probably be tried for insanity. The trial takes place and consists in a series of questions by the probate judge, or an attorney, and an examination by a physician of recognized authority on insanity. The unfortunate man may succeed in rallying some of his old-time self, and thus appear quite rational; but the physician has discovered that at a certain spot in the cranium there is an enlargement, an unnatural growth or bump, which, according to human physiology, renders its victim irresponsible. He is consequently committed to the state insane asylum. And this is the one-time intelligent, refined and wealthy member of society.

The question now is, did the bump cause the man's mental derangement, or did his con-

tinual broodings over his misfortunes cause the bump?

Thus do we find thoughts expressing, creating and constructing, slowly or rapidly, directly or indirectly, according to their nature or quality. To believe that the bump caused the man's mental aberration is certainly as erroneous as to suppose that the brain lobes caused the changed appearance of the Norwegian or the farmer boy.

Different kinds of thought produce different effects, and a conglomeration of evil thoughts produces new types of diseases and strange effects. The latter the medical profession heralds as new discoveries, and proceeds first to christen them with high sounding names, and next to seek out the germ.

The daily newspaper is the biggest disease germ to be dealt with. Its publication broadcast of diseases, suicides and all sorts of morbid crimes, is doing more to spread the gloom of sickness and sorrow than all the microbes that have ever been or will ever be discovered.

Countless instances might be cited to show the effect of mind upon body, in varying de-

grees, but upon the other hand, who has ever heard of the body suffering, exulting or in any way acting separately from the mind?

It would seem that with the long standing evidences and the now rapidly accumulating demonstrations of mind power, the people, as a whole, should be more alive to its status; and the fact that they are not can only be accounted for by the deep-seated belief that matter gives life.

In the later chapters of this book I will take up the subject again for discussion from a higher and more scientific standpoint. But as the idea in these first pages is chiefly to impress upon the reader the relation of the mind to the body and its power or influence, I will refrain from entering any deeper here into its mysteries.

We will now to the application.

CHAPTER III.

A PRACTICAL REMEDY.

Go to your room, or place yourself where you will be alone and free from interruption. Assume a restful position in an easy chair. Center your attention on a spot in the region of your abdomen, and keep it there with intensity and without wavering. Soon you will feel a warming up at that point, and gradually there will also appear before your mind's eye a shimmering light. Hold your mind firm, and these will continue to grow and spread until a current is felt throughout your entire body. When it has gotten under way and has continued for a minute, divert your attention from it and it will die out. Upon retiring at night knead the abdomen gently. This concentration of mind upon the selected spot may consume between twenty and thirty minutes.

On the following day, if you have been very constipated, the passages may be very frequent and may continue so for even a week or ten days, but you will not be weakened by them, as you would be by having taken a strong purgative, and gradually the bowels will resume their normal active state. This will also have the effect of cleansing the kidneys and freeing your system otherwise from impurities. This treatment is simply a strong application of thought force to the body, arousing and setting into action the dormant parts. If you are not successful in arousing action upon the first attempt, it will be because your concentration was weak. Renew the treatment the following day. Even in the most obstinate cases it should not require more than a few applications.

Do not, however, make a practice of centering your attention on any one part of your body, as such a course has a tendency to produce abnormal conditions. Never center your thoughts on any of the vital organs. As explain-

ed before, finite mind is related to the physical, and its power can be made destructive as well as constructive. Electricity will kill human beings as well as carry them, but it is, nevertheless, a valuable agent at present. Later it will give way to something more practical, and so will this finite mind in time give place to a higher mind.

As medicine is matter, its effect upon matter is limited to its chemicalizing power, and that power must cease when the matter which it chemicalizes has passed off. For the same reason all sorts of purgatives give only temporary relief. This is also why they leave the patient in a more distressed condition than before; for their chemical properties not only affect the waste matter, but also irritate the stomach as well as cast out a great deal of the food which would otherwise be properly digested and go toward building up the tissues.

THE HIGHER LIFE.

Life Eternal is a problem which must be worked out by the Golden Rule.

INTERLOCUTORY.

"The weariest and most loathed worldly life
That age, ache, penury and imprisonment
Can lay on nature, is a paradise
To what we fear of death."

—SHAKESPEARE.

It is generally safe for a person to think as he pleases regarding a God, heaven and the hereafter, providing, always, that he doesn't think too loud. But no matter how exalted and pure his idea of God may be; no matter how sublime and beautiful his thoughts of heaven, and no matter how logical his conception of the hereafter, if he dares to put the same into words, he runs a great risk of making himself heartily disliked by certain classes.

Ritualistic form and ceremony have for centuries smothered spirit and truth; precept without practice has been too much the rule. The author of this little book, while acknowledging good in each of the prevailing creeds, or churches, believes that the essence of the

true religion is contained in the Golden Rule. This is the Master's command:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

It seems strangely sad that humanity should tread its path here on earth so fearful of the inevitable end. Yet nothing strikes as much terror into the average heart as the thought of death when brought face to face with it. It is, of course, mystery that lends so much superstititious awe to this exit we call death. Our fears are always according to the nature of our beliefs, and the beliefs regarding the hereafter are so varied that if compiled they would make interesting , yet ludicrous reading. And, strange to say, nearly all of us hold our beliefs in this regard as something sacred.

If there is any one thing more than another which the author would like to do for humanity, it is to eradicate fear and worry from its heart, so that love and peace might enter therein; and, while he can hardly expect that all herein written will be read by the

firmly orthodox believer, without a shade of annoyance, it is his hope that all who peruse these pages will find, if not views which entirely co-harmonize with their own, much that can be conscientiously accepted by them, and that, upon the whole, the book will be received with the same cordial spirit in which it is offered.

"FESTUS. Whence are we!
"LUNIEL. Child of the royal blood of man redeemed,
The starry strain of spirit, thence we are.
This, therefore, be thy future and thy fate.
As water putrified and purified,
Seven times by turns, will never more corrupt,
So thou and thine whole race, all change endured,
Through doubt, sin, knowledge, faith, love, power and bliss,
Shall practice every note of Being's scale,
Till the whole orb co-harmonize with heaven
And pure imperial peace rule all below;—
Till star by star, these bright and sacred seats,
Whose ancestry of sempiternal suns
Comes of the vast and universal void,
And in whose lineage of light yon earth
Seems but a new possession scarcely worth
Accepting or rejecting, shall at last
Into primordial nothingness relapse;
And man, the universal son of God,
Who occupied in time those starry spheres,
Regenerate and redeemed shall live for aye,
Made one with Deity; all evil gone.
Dispersed as by a thunderclap of light."

—BAILEY.

CHAPTER I.

THE HIGHER LIFE.

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to take care that he do not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun."

—EMERSON.

As far back as history leads us, money seems to have lorded and mastered over mankind; yet not money, in itself, but the greed for money and the power of money. These have filled the pages of history with blood and tears, and have been the downfall of every great nation whose downfall is recorded. In dwelling upon the history of the world, and viewing from a point of vantage the conditions of today, the question, "are the earth's inhabitants intelligent, even sane?" seems difficult to answer in the affirmative.

Nature has been generous beyond measure. All that man could wish for to sustain him the earth brings forth plentifully, and with little

labor; there is everything to make glad the heart, yet nine-tenths of the human race are in misery.

> "Man's inhumanity to man
> Makes countless thousands mourn."

The cause of all our misery and distress may be summed up in the above two lines; the fault is nowhere chargeable but to ourselves, the fleshly man. And do we dare to call this man the image and likeness of God; this moving atom of dust which for centuries has consumed itself with the flame of selfishness? It would be more just and reasonable to believe him a blind particle of matter, being driven through space by the whirlwind of error.

But a study of the order of creation and of the Bible leads to a more hopeful conclusion, and reveals to us a promise. It somehow convinces us that there is but one law, and that this law extends through all creation, broadening in its application to each entity as it awakens to a higher consciousness. It is thus expressed by Tennyson:

"One God, one law, one element,
And one far-off Divine event
To which the whole creation moves."

The disposition on the part of theologians to hold religion aloof from science has done more than anything else to keep enshrouded in mystery an understanding of Being. With religion and science battling each other, man has been confused and confounded. Theology has preached hope, unclad with reason, while science has preached reason, without hope. But the soul of man is awakening, and truth from both sides is leveling the barriers that have kept science and religion apart. The twentieth century finds the two clasping hands, and their voices in unison calling aloud the glad tidings of a new dawn. Flashes of light are now faster and faster extending above the horizon of this cold gray world, and the warmth of love and music of Divine harmony are swelling human hearts with gladness. The outer expression is giving way to the inner self; the suppositional to the real; the negative to the positive. Shakespeare, that greatest of poets, saw through the garb of materiality to

the real and eternal, when he wrote:

"There's not the smallest orb which thou behold'st
But in his motion like an angel sings.
* * * * * * *
Such harmony is in immortal souls
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

This new dawn is the awakening to the higher life, and the putting off of "the old man;" the casting aside of the finite mind, which knows only the fleshly self, to be governed by the mind which unfolds to us the Fatherhood of God, the brotherhood of man, and the promise of life eternal. The joy of living to those who attain to this life, the ordinary mortal on the lower or physical plane knows little or nothing about. Those who attain to this life are raised to the highest plane in the human kingdom, and are fitting themselves for the kingdom higher, the spiritual kingdom, the kingdom of Heaven.

"Ye like angels appear,
Radiant with ardour divine.
Beacons of hope ye appear.
Langour is not in your heart,
Weakness is not in your work,
Weariness not in your brow."

As the purpose of this part of the book is to assist those who may be desirous of attain-

ing to the higher life, it may not be amiss here to briefly touch upon the subject of man and his relation to God, for the majority appear to be densely ignorant in this regard.

The great mistake lies in our belief that man is flesh and blood, and is complete now, only lacking in intellectual development; that he has a soul in the body, which, upon his death, flits away to another world. We imagine ourselves also to have been cast by the Almighty Hand upon the sea of life like a rudderless ship, to be tempest-tossed and buffeted about by storms and vicissitudes during an earthly pilgrimage.

Man is soul, born in God's image and likeness, and inseparable from God. "In Him we live and move and have our being." Man is and always was complete and perfect. Imperfection is a myth, for God is all. Incompleteness is simply a lack of knowledge of completeness. The real man is enshrouded in the veil of materiality, and only as the light of truth enters his consciousness is this veil removed. The body is no part of the real self; it is merely a material expression of a spiritual

entity; which is the real man, just as a figure on the blackboard is an expression of a character in the science of numbers. The body is a part and parcel of the material universe, just as are the tree and the plant, and the same law which gives growth to the tree and plant gives growth to the body and to every living thing. All growth is from the one causation and according to the proper order of development. The body of man is governed by the same law as all other forms, but being the highest type in development, it is under a higher application of the law. Through awakening consciousness, or soul development, the body of man has outgrown parts of the law, which, however, are still governing lower forms. There is no suspension of the law, or any part of it; it extends through all creation, from the minutest atom to the mightiest organism.

The one great problem which now defies solution by science is to account for the fact of material existence. But this is an infinite problem, which finite mind cannot hope to grasp or solve. The single acknowledgment,

however, that God is all, leaves no room for belief in the existence of any causation apart from God.

Swedenborg tells us that "the whole natural world corresponds to the spiritual world collectively and in every part, for the natural world exists and subsists from the spiritual world, just as an effect does from a cause."

Evolution is now generally accepted by theologians as well as scientists, but the majority are still studying it through the wrong end of the glass; they are seeking a cause in effect. Evolution, primarily, is not of the body, but of the mind, by means of awakening consciousness to truth. Material evolution unaccompanied by thought is an utter impossibility. The outer is always an expression of the inner. Thoughts are the implements by which we reason, and true thoughts are awaking forces within the soul.

But, as a matter of fact, we are in error when we speak of the material evolution of man, for mind and matter are opposites, and as the former expands the latter diminishes, or loses its expression as matter.

"No sudden heaven, nor sudden hell for man,
But by the will of one who knows and rules—
And utter knowledge is but utter love—
Aeonian evolution, swift or slow,
Through all the spheres an ever opening height,
An ever lessening earth."

If the doctrines of Biogenesis and Evolution are to be accepted—and they are by the most eminent physiologists—then the body, as a collective organism, must have had its infancy as a manifestation of some lower type. There is no beginning half way up the ladder. Besides, all forms of life began in the same way and are developed by the same law.

"Oak and palm, worm and man, all start in life together. No matter into what strangely different forms they may afterward develop, no matter whether they are to live on sea or land, creep or fly, swim or walk, think or vegetate, in the embryo as it first meets the eye of science, they are indistinguishable."*

"There is, indeed, a period in every tissue and every living thing kown to us, when there are actually no structural peculiarities whatever; when the whole organism consists of transparent, structureless, semi-fluid, living

*Henry Drummond, "Natural Law in the Spiritual World."

bioplasm; when it would not be possible to distinguish the growing, moving matter which was to evolve the oak from that which was the germ of a vertebrate animal." *

Entrance to each kingdom is through birth. The Adam-man was less than man before his birth into the human kingdom, or before the birth of the soul. So must his entrance to the spiritual kingdom be by a new birth.

"Marvel not that I say unto thee, ye must be born again.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."—John, iii, 7.8.

The Adam-Man is touched by the spirit of the Holy Ghost, and is born into the spiritual kingdom, where he begins infancy anew.

"And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."—I. Cor., xv., 45.

What I wish most to impress upon my readers here is, that the mind, or soul, is the man, and that the body is no part of the real

*Lionel S. Beal, "Bioplasm."

self. The passing away of the body does not affect one's life. It is like other forms which come in their season, grow, fade and pass away. Evolution to the spiritual kingdom is accompanied by reincarnation and upon dissolution of the body after birth into the spiritual kingdom material expression ceases. Thus is physical man from "Dust to Dust." Life is eternal and one with God. A million years from now a man will be no older than he is today.

Materiality is as a cloud which obscures the sun's rays, shutting from us the light of Truth in proportion to the degree of its density. The sun is the source of light to our planet, but as the earth turns on its axis we have darkness, or night. Nevertheless, there is no source of darkness, it being merely the absence of light. So it is with God. He is the source of all life and truth, the light that shineth in the darkness and is comprehended not. There is no source of evil, or of error; but we are apparently in the midst of them, because of the veil of materiality keeping from us the light of Truth, God.

"We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen."

Until man attained to some knowledge of right and wrong, to him there was neither truth nor error. This attainment came with the birth of the soul, or the Adam-man, who had then attained to his majority, so to speak, and was sent forth to work out his own salvation. Then it was that he began to reason independently, and, being yet almost wholly in the dark, his conclusions were mainly wrong. This was the inception of errors which in time became apparent realities, breeding sin, sickness and all our misery. All such are the vagaries of an undeveloped consciousness. Thinking wrongly man acted wrongly, and in this way transgressed the divine order. This attainment of man to the knowledge of good and evil, or right and wrong, and his subsequent wrong thinking and doing, is what is really meant by the "fall of man."

When it is understood that evolution pertains, primarily, to the mind it will be seen how indispensible is reincarnation to evolution in

the material world, and it will also be seen that the Law of Reincarnation and the Law of Continuity are inseparable. Everything works in cycles. Days come and go; so do the seasons. The law of coming and going runs through all creation, and man is governed by this law. Every expression of life has its allotted span of earthly existence; all have their morning, noon and night—even material intelligence, and the planets themselves—and just as we pass from day to day, from spring to spring, and from birth to birth, do we pass from millenium to millenium.

Tablets recently discovered by scientists engaged in the work of excavating in the buried city of Nippur, in Babylonia, when deciphered, according to a quoted statement of Prof. Herman V. Heilprecht, of the University of Pennsylvania, who is engaged in the task, will prove that in 2300 B. C. the Babylonians knew that the earth was a globe, and that their astronomers took the same view of celestial phenomena that we now take.

It is true that the body of man is often cut down in its youth or prime, but this is also

true of vegetation and other forms. The fury of the elements is to the vegetable kingdom what sickness, disease and animal passion are to the animal kingdom. In fact, the fury of the elements and the fury of finite mind are analagous, for both are error expressed. When the elements are at rest all is serene with nature, and so, when the finite mind is at peace the body feels no ill.

There are no new laws, no new creations; all that is, was; "there is nothing new under the sun." What appear to us as things new are simply the old reappearing in new garb.

I will not attempt any further discussion of the subject, my aim being merely to convey to the reader some scientific knowledge which will serve as a basis upon which to reason and to understand the why and how of certain helpful suggestions advanced in the chapter following.

"The deepest secret of life is LOVE. Without love there is no enthusiasm, and without ideals there is no enthusiasm. We freeze our hearts by selfishness, and stifle them by sordidness. We fix our eyes upon the little field circumscribed by our day's activities and ends. With no wide-reaching affection and no uplifting ideal, we make our life a treadmill and of our duty an unwelcome drudgery. We disclaim the highest endowments of the soul and deny our sonship to God. Narrow faiths and narrow hopes put fetters on the spirit, and small affections keep small the heart."—Rev. Philip S. Moxom.

"Yes, Love indeed is light from Heaven,
A spark of that immortal fire
With angels shared, by Allah given,
To lift from earth our low desire.
Devotion wafts the soul above,
But Heaven itself descends in Love.
A feeling from the Godhead caught,
To wean from self each sordid thought!
A ray of Him who formed the whole;
A glory circling round the soul!"

—Lord Byron.

CHAPTER II.

SUGGESTIONS FOR DAILY PRACTICE

"Life's more than breath, and the quick sound of blood;
'Tis a great spirit and a busy heart.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial,
We should count time by heart-throbs. He most lives,
Who thinks most, feels the noblest, acts the best."

How may I attain to the higher life?

This is the question that now presses itself upon the reader if he or she is desirous of attaining to such life. The majority of us are densely ignorant as to any idea of what really constitutes life. Says Swedenborg:

"Scarcely any one knows what life is. When one thinks about life, it seems as if it were an airy something of which no distinct idea is possible. * * * God alone is life, and * * * His life is Divine Love and Divine Wisdom."

Grindon says: "Literally, 'life' means 'the heart;' a fact beautifully in unison with the great fundamental truth, alike of religion and philosophy, that Life is Love."

A great many imagine that attainment to the higher life implies churchgoing, fasting and so on. But this is a mistake. One might go to church every day of his life and fast to the point of starvation without ever catching a glimpse of the higher life. Churchgoing can only assist in the degree that it inspires one to higher and holier effort. Effort, however, must be in the right direction, or its fruit will be as ashes to the lips. No matter how sincere one may be; no matter how great his devotion, unless he acts in harmony with Divine Law all will be, must be, in vain. Those who are attending church services and uttering long prayers, with only the view of fitting themselves for entrance to the Kingdom, are doomed to a troubled awakening. Life eternal is to *know*.

"And utter knowledge is but utter love."

The kingdom of heaven is not a far-off locality to go to, but instead it is a condition each must grow to.

"Neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you."—Luke xvii., 21.

Within the heart of an acorn is the germ of a mighty oak; and just so within the heart of your consciousness is the germ of everlasting life. No more can this germ of everlasting life awaken and shine forth from its cell without proper nourishment than can that of the oak, and the nourishment for this germ of life is love and good works.

Your efforts must be free from selfishness and selfish considerations. While they are in your own behalf only, you are not loving others as yourself. You are attempting the solution of a problem without applying the rule governing it; for Life Eternal is a problem which must be worked out by the Golden Rule.

As in the case of the pupil at school, or the successful business man, discipline has a great deal to do with one's success in this direction; and in this chapter I will suggest a few simple rules by which you can readily bring yourself into harmony with the law, making the task at once a labor of love, and bringing unexpected happiness into your life.

It may be well here to add a few lines more relative to the finite mind, which will serve as

a sort of life-buoy to you, in case you encounter unlooked for opposition upon the part of your finite mind.

This mind, or law of the flesh, is incompetent to attain to, or rather is to a great extent outgrown with, the higher life. However, while it rules in us, we are as it insists we are, sick or well, sad or happy, free or in bondage. "As a man thinketh in his heart, so is he." Until we come into the consciousness of a higher law, there seems to be no appeal from this lower law, and often it rules with an iron hand, so to speak. But when consciousness of a higher law dawns upon us, we at once begin to appeal to it against what seem the unrighteous verdicts of the lower, and just as a higher court sets aside the unjust verdicts of a lower court, so does this higher mind set aside the verdicts of the lower, and "set the captive free."

Following this awakening, there is, in many cases, a continual clash of authority, and no peace prevails until the law of the flesh is completely overcome, this depending largely upon the temperament of the person. Some

people are methodical in overcoming injustice to themselves, whole others are rebellious. The latter, in this process as well as in other things, never succeed as well as the former. The battle is really between two spiritual forces or governments, those of the higher and the lower self, and not between the body and some inunderstandable something we term sin, sickness, pain, pleasure or appetite.

Of this finite mind, or law of the flesh, Paul thus speaks:

"I find then a law, that when I would do good, evil is present with me.

"For I delight in the law of God after the inward man:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."—Rom., vii., 21, 22, 23.

The law of the flesh cannot be contemptuously cast aside; it must be outgrown. There are many who, when they catch a glimpse of the higher life, at once begin an unceasing war upon the lower self, and as a result bring about what is termed by some mental scientists, "chemicalization," or an uprising of the

baser self as a result of a sudden and relentless inpour of the higher influences. This should be avoided, as it brings about distressed mental and bodily conditions, and does not help growth in the least, but rather retards it, and those who do not understand the cause are at once liable to resign themselves again to the demands of the finite mind or the appetites of the flesh, thereby making themselves greater slaves than before.

It is most important, first of all, to understand that we need take no thought for the body; that the same law which clothes and gives growth to the lily will look to that, and that by taking thought for it we are doing the very thing that most injures it. But what we do need to take heed in regard to is, the quality of our thoughts, and words, and deeds. These are what make or unmake us. The standard of our thoughts, words and deeds is the standard of our manhood. We can never go any higher than our thoughts carry us; we are on a level with them always. It has been the custom to look after the body, believing that a sound body makes a sound

mind. Reverse this order, and take no thought for the body, but aim to improve the mind.

Next, before there can be any advancement, there must be perfect peace of mind. Peace is from within; it is within the soul, and there one must seek it if he would find it. All the wealth of the world if laid at your feet, cannot of itself give you one moment's peace. There are men and women today whose wealth is sufficient to give them their heart's desires, in a material sense, and all such they may be said to indulge in; yet their lives are little more than a living death. The reason is, they are seeking peace and happiness in the world without, where it is not, instead of within their inmost consciousness where lie dormant the germs of true life, love, peace, happiness and wisdom.

"Enter into thy closet, and when thou hast shut thy door pray to thy Father, which is in secret, and thy Father which seeth in secret shall reward thee openly."—Matt. vi., 6.

"Thy closet" is the sanctuary of your soul, your inner self, your inmost consciousness.

Retire to your room or to a place where you will be alone, every day; seat yourself in a restful position and, shutting out from your mind all affairs of the day or the morrow, give yourself up to meditation on the Most High. Know that you can have neither life nor intelligence apart from God, and that the greatest wisdom, the highest love exhibited by man, is simply the greatest expression of God within man. In Jesus of Nazareth was expressed more of the Father, the Divine Principle of life and love, than in any other man the world has ever known. Try to feel that the body is no part of your real self; that the mind, or soul, is all, and that that can only grow and develop through awakening consciousness to truth. Mere existence is not life. Life eternal is to *know,* not to live. There in the silence draw close about you the mantle of peace and love, forgiving your enemies and forgetting petty annoyances. In this way the divine germ within you is watered and nourished. and in time will develop into a beautiful fountain of everlasting life, from which others will drink the living water.

"I searched for God with heart-throbs of despair,
'Neath ocean's bed, above the vaulted sky;
At last I searched myself—my inmost I—
And found Him there."

Each period of meditation should be for not less than thirty minutes, and should be positively undisturbed. Choose the most convenient time; but those who are in a position to thus apply themselves at the same hour daily may find it to some advantage.

Then when you retire at night leave behind you, as well, all affairs of the day, and banish all thoughts of the morrow. Relax your body, that is, let it rest dead weight, so to speak, and with peace and love in your heart, close your eyes for sleep. Feel that you are resting securely in the arms of the Divine Love, and that no harm can come nigh you.

"For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose."

It is the finite mind that worries, and troubles and pains, producing ill effects upon the body. When you relax the body, with love and peace in your heart, the finite mind is set at naught and the Divine Mind shines forth as the sun from behind a cloud, nourishing the

germ of life and regenerating the body. Your sleep will be most restful, and your dreams, if any, beautiful and refreshing.

If you will practice this for even a short time, no matter how great the obstacles that seem to beset your path, you will be surprised and delighted at the change that will take place. It will be almost as a sudden transformation scene, each succeeding day growing brighter and happier to you, a new world being born to you each morning. Your eyes will become bright, your complexion fresh, and your whole body regenerated. Your difficulties will untangle themselves, and you will soon find yourself in love with and loved by all the world. Not only will all these blessings come to you, but you will also gradually come into a truer understanding of all things, and be a competent judge of art in its different forms. You will become wise, not after the bookish sort, but instead your knowledge will so far transcend mere letters that the most book-learned will fail to interest you, for the reason that you will not be receiving your knowledge second-hand and adulterated, but

instead, direct from the source of all wisdom, the All Wise.

Love leads to a scientific understanding of all life's problems; it banishes all discordant notes, all repellant sounds; its glow quickens the mortal body and illumines the mind with understanding.

Remember, it is no use to attempt the methods here outlined unless you first make up your mind to forgive and forget the grievances and petty annoyances you may have engendered. You may feel that you cannot forgive such and such persons for the way they have treated you, but you can if you really wish to. What a miserable life is that of an unforgiving person, seeking revenge, and going about with a feeling of malice and hate. It is no real life at all; it is only a contemptible existence, a living death.

Just for a moment consider that it rests with yourself how great or how little you are; for true greatness is not measured by dollars and cents, neither by brains or position. You may have little of the world's goods, small learning and few talents; but with the love of

Love and the love of Truth in your heart you are at once greater than the greatest king or the greatest queen whose life is spent in idle luxury, and whose better self is blinded by the dazzle of pomp and position. If the person who mortally offended you had a well developed consciousness of right, he or she would not have done so; for remember that right thinking and right doing are only a question of soul development. By revenge or retaliation you are placing yourself on a level with the offender, while by forgiving and forgetting you are exalting yourself above him. Which do you desire, to lower yourself or to exalt yourself? Assert your manhood or womanhood, and choose the latter. Remember, "With what measure you mete it shall be measured to you again." By holding malice toward a person, you are destroying your own happiness and peace of mind, but on the other hand, forgive the person who has done you a wrong, and from your heart tell him or her that life is too short to cherish ill feelings in, and you wish the past to be forgotten and to be friends. On that very moment you make out of an en-

emy one of the staunchest friends you will ever know in life, and not only are you then and there relieved of the oppressive burden of malice, but your heart is filled with a love that radiates through your whole person, giving you both health and happiness. You have been generous, and your reward is fully as generous. How thoroughly scientific was that saying of the Master, "With what measure you mete it shall be measured to you again."

With some the power of meditation or concentration of thought is much easier than with others; so should you not succeed very well in the first few attempts, do not become discouraged, or feel that there is "nothing in it." These suggestions are along scientific lines, and only need to be put into practice to bring results. Advancement is never made without some effort, and your reward in this instance will be well worth the most patient endeavor.

If through any condition of circumstances you cannot give half an hour daily to meditation, put into practice the relaxing of the body and the immediate surrender of yourself upon retiring each night. This alone will bring about a great change.

CHAPTER III.

SOME HELPFUL HINTS.

Learn to love poetry and music, and cultivate harmony in its different forms. There are a great many people who frankly admit a lack of appreciation in themselves for poetry. This frankness is, in itself, not to be condemned, but the fact which prompts it is much to be deprecated. Such people should cultivate a taste for poetry, beginning by reading the more simple verses. This will in a short time create a wholesome appetite for and love of the beautiful in literature, and gradually produce harmony of expression, which will reflect itself outwardly in a multitude of ways. What the human soul is famishing for most today is peace and harmony. As we pass along the streets of our cities, the worried expressions we see upon the thousands of faces tell all too plainly the kind of life they are living.

Avoid both hurry and worry, and do not allow disorder to enter your daily affairs. Disorder breeds discord and confusion, and disaster is the inevitable result. By hurry and worry you are only shortening your earthly days, getting everything pertaining to your affairs into confusion, and making life a burden not only for yourself, but for others as well. You are a violator of God's law every time you become refractory or discordant, and there is no escape from punishment for such. The best guarantee of success on the morrow is to live well today. Try to heed the Master's saying: "Take no thought for the things of tomorrow, for tomorrow will take care for the things of itself."

Do not try to crowd two days' work into one, but do a reasonable day's work within reasonable hours, and when it is done, take no anxious thought for the things ahead. In this way your mind will become clear and your thoughts regular and harmonious, making keener your perception, and thus doubling your capacity in many ways without extra effort.

Do not allow yourself to fall a victim to the notion that you are of better flesh and blood, or that you have a better right to existence, than others who may happen to be less fortunate in having acquired a share of the world's goods, or whose intellectual faculties are less developed. "The dirtiest beggar on the street, the most vicious criminal, as well as the greatest king or queen in the world, is myself and yourself, for there is no distinction between one human being and another in the fundamental principle which constitutes a human being, and which is the Universal Man, the terrestrial Adam, and the celestial Christ."

"What though we wade in wealth or soar in fame!
Earth's highest station ends in, 'Here he lies;'
And 'Dust to Dust' concludes her noblest song."

As society is at present constituted, money is a necessity; but be careful not to allow your ambition for wealth to get the better of your manhood. Might is not right, but right *is* might; and with a noble purpose, a clear conscience, and an intellect born of a sincere desire for truth, you are at once a power which

must eventually be felt in whatever direction you concentrate your force.

Do not stultify your conscience by pretending to think so much of this person or that person, when in your heart you know you care little or nothing about them. Be honest with yourself; you do not deceive these people anyway, however much you may think so; and in the end you are almost certain to be at enmity with them. Learn to think of every human being as your rightful brother or sister. Do not feel that to favor one means that you are against another. If there were more honesty there would be less need for sympathy. Also remember that you can not make another person truly happy by any act or service which causes yourself to feel discordant, and any service you tender, unless it is consistent with your thoughts, unless it is a pleasure instead of an annoyance, will surely fall short of its mark; for that invisible tie which binds together the whole human family receives a jar every time the heart and hand are disunited.

It tells the truth plainer than words can, and instead of welding a bond of friendship between the giver and the recipient, it divides them.

Do not be too ready to express sympathy either by word or deed. If your heart bids you perform some kind act, do so; but sympathizing words are often more distressing than soothing. No man wishes to feel less than a man, and sympathizing words from another often make the sufferer feel much like a "thing." Suppose a person does suffer a heavy blow, either through bereavement or disaster, will it improve his condition to approach him with a long face—half the time hypocritically assumed—and shaking his hand tell him how sorry you are that he suffered so? Wouldn't it be better to salute him in a cheerful manner and remark, without too much earnestness, "I was touched (or chagrined, as best suits) to hear about your misfortune, but such things, I suppose, are meant to try a man's metal." Then have something to say on other topics. When you leave him, if he

had any metal in him you will have strengthened it and he will think the more of you. This is often the surest way to put a man back on his feet.

Be independent, but bear in mind that independence does not in the least imply insolence, nor snobbishness. Practice affability and courtesy, caring for every one in general, but bowing down to no one in particular. Never be guilty of contempt for a person because of his or her station or dress. Human nature is the same in the hovel and palace. The girl whose work is confined to the veriest drudgery is swayed by the same hopes, fears, doubts and emotions as the fairest lady who ever graced a palace; and neither king, priest nor president, as an individual, is entitled to one jot more courtesy and respect than the honest servant girl or the laboring man.

Keep your mind off your bodily food, and remember that good health depends more upon what you think than what you eat. So

long as you imagine that your health depends upon certain kinds of food, you remain a slave to matter. Also remember that there is nothing more conducive to good health and peace of mind than to attend to your own affairs, and refrain from meddling in other people's where you have no concern.

No matter what appearances may be, refuse to entertain even for a moment any curiosity about the domestic affairs of your acquaintances. Refuse audience to a gossip by at once turning the conversation. Such are more to be shunned than the sufferer from small pox, for gossipping is a disease in itself more deadly than any type of physical affliction. It not only ruins the gossipper's own happiness and peace of mind, but the happiness of others as well.

Know that there is an inexhaustible source of power and intelligence from which you may ever draw; but know, also that on the other hand, there is no source of weakness or ignorance. The latter are simply the absence of the former. When you come to an understanding

of this truth, and aim only at that which is noble and good, the problems of life will begin at once to unravel themselves, and the most difficult questions will become as clear to your mental vision as the noon-day sun. A solution of all social and industrial problems is embedded in the Golden Rule; and those professors, clergy and others who are writing cumbrous volumes on sociology, endeavoring through some roundabout, mystical way, to account for and offer a remedy for evil conditions, at once suggest the Scribes and Pharisees, who embroidered their garments and loved the uppermost seats in the temple. They wish more than anything else to be seen and heard of men. Being more willing to serve Mammon than God for a while longer, they blind themselves to this simple rule of the lowly Nazarene, and, like the silly ostrich that sticks its head in the sand to avoid being seen, they imagine they are concealing their shallow souls behind a display of man-made authority and literary verbosity.

The following poems have been specially selected as inspiring and helpful. Read every day for a time these and other similar poems.

"Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer."

CHAPTER IV.

SELECTED POEMS.

LOVE MUCH.

BY ELLA WHEELER WILCOX.

Love much. Earth has enough of bitter in it;
Cast sweets into the cup whene'er you can.
No heart so hard but love at last may win it.
Love is the grand primeval cause of man;
All hate is foreign to the first great plan.

Love much. Men's souls contract with cold suspicion.
Shine on them with warm love and they expand.
'Tis love, not creeds, that from a low condition
Leads mankind up to heights supreme and grand.
Oh, that the world would see and understand!

Love much. There is no waste in freely giving;
More blessed it is, even than to receive.
He who loves much alone finds life worth living;
Love on through doubt and darkness, and believe
There is no thing which love may not achieve.

"I'm sorry that I spelt the word,
I hate to go above you,
Because"—the brown eyes lower fell—
"Because, you see, I love you!"

JOHN GREENLEAF WHITTIER.

A COTTAGE PORTRAIT.

BY CLARENCE A. BUSKIRK.

Within my humble hall there hangs against the wall
A fairer flower than summer garlands show,—
A beautiful old face whose gentleness and grace
Beam forth like winter flowers beside the snow.

How calm the light which lies within those dear old eyes,
How noble the sweet patience of that brow;
Those furrows which the years wore deep with many tears,
Ah, how serene beneath life's sunset now!

As on that face I gaze, my fancy seeks the days,
Long vanished, which her laughing girlhood knew;
I see the well-sweep move she oft has told me of,
And forest paths her bare feet rambled through.

And then my fancy strays to those romantic days
When maidenhood built castles in the air,
And saw in bright day-dreams idyllic vales and streams,
Where dwelt no sordid souls, and all was fair.

Is all that now remains of years of joys and pains
But pictured in that face upon the wall?
Do all our lives then bloom so nigh the fatal tomb,
In its dumb darkness to extinguish all?

Is earth a prison cell where only convicts dwell,
To a sure doom thence to be led away?
Nay, life is not a breath chilled by the touch of death,
And Love and Truth are not the serfs of clay.

Our Father-Mother God is not some Jove whose nod
  Is wrathful—a fierce giant man above;
God's children are we all, and, whatso'er befall,
  Elysian is our fate, for God is Love.

Constant and faithful friend, within these lines I send
  My greeting to thee, whereso'er thou art;
For, like a thornless rose, thy lovely memory grows
  And blossoms at the gateway to my heart.

WHAT IS TRUE ART?

BY JENNIE TORRILL RUPRECHT.

What is true art? Fond poet, canst thou tell
  The secret unto one not overwise?
This is thy answer, if I hear thee well,
  That I must nearer climb to paradise,
And calmly wait, and list with spirit-ear
  Till God doth speak, as He doth speak to heart,
And then with pen inspired make sweetly clear
  To others what He spake. This is true art.

What is true art? Fair limner, canst thou tell?
  Is it in faultless copy thou hast wrought
Of God's great works? Nay; if I hear thee well,
  It is the beauty one perceives untaught,
And with it makes the duller see and know
  True beauty wheresoe'er it forms a part,
And helps him sketch Life's lines from vale below
  Up to the mountain height. This is true art.

What is true art? Sweet song-bird, canst thou tell?
  All taught of God thy wondrous hymn of praise?
This is thy answer, if I hear thee well:
  "Go, listen thou where hope doth sing always

Her song of gladness, every note God-given,
And which He planned to cheer the stricken heart,
And fill it with the melody of heaven;
Then search no more, for thou hast found true art."

What is true art? Deft sculptor, canst thou tell?
Is it in pulseless statue cold and dead,
That breathes no love? Nay; if I hear thee well,
'Tis something wrought in real man instead,
Chiseled by various trials keen, until
He nobly stands perfect in every part
Of Christian stature, as his God doth will,
A Christ-like and transcendent work of art.

THE THINGS YOU LEAVE UNDONE.

BY MARGARET ELIZABETH SANGSTER.

It isn't the thing you do, dear,
It's the thing you leave undone,
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone,

Which you had no time nor thought for,
With troubles enough of your own.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache,
At the setting of the sun.

WHAT'S BETTER.

BY LEIGH HUNT.

Better to have the love of one
Than smiles like morning dew;
Better to have a living seed
Than flowers of every hue.

Better to feel a love within
Than be lovely to the sight;
Better a homely tenderness
Than beauty's wild delight.

Better to love than be beloved,
Though lonely all the day;
Better the fountain in the heart
Than the fountain by the way.

Better the thanks of one dear heart
Than a nation's voice of praise;
Better the twilight ere the dawn
Than yesterday's mid-blaze.

VOICES OF THE PAST.

BY JOHN COLLINS.

A moan of anguish, as a requiem solemn,
Rolls thro' the lapse of centuries dimmed and gone,
Telling, by ruined wall and fallen column,
The wreck of empires since Time's earliest dawn.

From old Assyrian scattered piles and temples,
From tombs of kings on Egypt's river shore,
Engraved with names of conquerors, examples
Of the vile tyranny and waste of war;

From Afric's torrid realms, Numidian mountains,
Arabia's desert, trackless as the sea,
Or India's jungles and her sunny fountains,
Comes up a fearful cry of agony.

That sound is ringing down successive ages
From western lands, by plain, and rock, and flood,
As History weeps upon the blood-stained pages
She fain would fill with records pure and good.

Hear the deep groans, the burning imprecations,
Of spirits torn from tenements of clay,
The chorused voices of the murdered nations,
Like forest leaves by whirlwinds swept away.

The myriads cry in wakening tones of thunder,
"O Man! the direst foe of humankind!
How long wilt thou the bonds of nation sunder,
Deaf to all mercy and to pity blind?

Cursed be the greed of wealth—the lust of glory,
The thirst insatiate for extended sway

Of tyrants, known in fading ancient story,
Of warring princes of a later day!

How long shall man defile with blood fraternal
This his fair home where peace alone should dwell?
How long shall demons greet with joy infernal
The clash of arms and the fierce battle yell?

Heed the past lesson! Say to future ages
A nation's glory is in arts of peace!
Let poets, statesmen, orators and sages
Their adulation of the warrior cease.

Pass onward in your high and holy mission,
Friends of a cause that shall not know defeat;
There must be toil, but there shall be fruition
When armies lay their war drums at your feet."

THE FARMER'S WIFE.

THOMAS BURNETT.

A good wife rose from her bed one morn
And thought with a nervous dread,
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed.
There's the meals to get for the men in the field,
And the children to fix away
To school; and the milk to be skimmed and churned:
And all to be done this day.

It had rained in the night and all the wood
Was wet as it could be;
There were puddings and pies to bake, besides
A loaf of cake for tea.
And the day was hot and her aching brow

L. of C.

Throbbed wearily as she said:
"If maidens but knew what good wives know,
They would be in no haste to wed!"

* * * * * *

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell.
"It was this," he said, and coming near,
He smiled, and, stooping down,
Kissed her cheek—" 'Twas this: That you were the best
And dearest wife in town!"

The farmer went back to the field, and the wife,
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the clothes
Were as white as the foam of the sea;
Her bread was light and her butter was sweet,
And as golden as it could be.

"Just think," the children all called in a breath—
"Tom Wood has run off to sea!
"He wouldn't, we know, if he only had
As happy a home as we."
The night came down and the good wife smiled
To herself as she softly said:
" 'Tis so sweet to labor for those we love,
It's no wonder that maids will wed!"

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